

# THE CONTRIBUTION OF BENDORO PANGERAN HANGEBEHI (BPH) SANDIYO PUTERA AMANGKURAT IV TO THE DEVELOPMENT OF ISLAMIC CIVILIZATION IN THE SULTANATE OF YOGYAKARTA-INDONESIA IN THE 18-19<sup>TH</sup> CENTURY

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The Contribution of Bendoro Pangeran Hangebehi (BPH) Sandiyo Putera Amangkurat IV To the Development of Islamic Civilization in The Sultanate of Yogyakarta-Indonesia in the 18-19<sup>th</sup> Century Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

## Abstract

This study discusses the major contribution of Bendoro Pangeran Hangebehi (BPH) Sandiyo to the development of Islamic civilization in Indonesia in the 18-19<sup>th</sup> century. In 1755, when Mataram Kingdom as one of the major kingdoms in the archipelago split into two by the Giyanti Agreement, BPH Sandiyo and his brother, Sultan Hamengkubuwana I, in the Yogyakarta Sultanate, struggled to restore the kingdom into Mataram Sultanate. This study aims to analyze historical accounts of the contribution of BPH Sandiyo to the development of Islamic civilization in the Yogyakarta Sultanate in the 18<sup>th</sup>-19<sup>th</sup> century. The research was conducted using literature review, particularly through a qualitative descriptive study with a historical-analysis to explore data related to the contribution of BPH Sandiyo in Yogyakarta Sultanate. The study revealed that BPH Sandiyo had a considerable contribution to the development of the Islamic Civilization of the Archipelago (*Islam Nusantara*) of the Sultanate of Yogyakarta in the 18-19 Century through his efforts in establishing an Islamic education center, regenerating ulama and fighters, and generating Islamic literacy.

**Keywords:** BPH Sandiyo; Islamic Civilization; Mataram Sultanate; Yogyakarta.

## A. Introduction

The spread of Islam in the archipelago since the 9<sup>th</sup> century AD or the 3<sup>rd</sup> century Hijriyah, by ulama as well as traders, was slow and gradual, and thus led the people of the archipelago from the west to the east to massively accept and convert to Islam, as noted by al-Sairafi in the 9<sup>th</sup> century AD and added by Ali Thantawi in the

20th century AD (al-sairafi, n.d.; Thanthawi, 1992). In addition, it was also noted that Islam became the main driving force for the growth of Islamic civilizations in the archipelago, as occurred in Peureulak, Samudera Pasai, Aceh Darussalam, Palembang, Demak Bintoro, Banten, Goa-Tallo, Banjar, Ternate, Tidore, Pajang, and Mataram (Imawan & Ghaleb, 2021).

In particular, there was an account to explain the accomplishment of Panembahan Senapati Ing Alaga Sutawijaya, who established Mataram Kingdom in 1584 AD, in diverting Islamic civilization from the northern part of Java to the southern part, particularly from Demak to Pajang, and to Mentaok or Mataram (Warto & Mohamad, 2016). In the span of eight years, from 1591 to 1599 AD, he succeeded in taking over the regions of Jipang, Madiun, Bojonegoro and Jepara under his authority (De Graaf & Pigeaud, 2001).

Mataram Sultanate managed to reach its golden peak during the reign of Sultan Agung Hanyakrakusuma who was in power between 1613 and 1645 AD. Sultan Agung who, according to Raffles, was a clever king with bright ideas could drive the Mataram Kingdom to its golden peak (Raffles, 2014). This achievement was marked by the countless number of regions that he conquered, ranging from the eastern edge of Java, such as Wirasaba in 1615 AD, Siwalan in 1616 AD, Lasem in 1616 AD, Pasuruan in 1617 AD, Tuban in 1619 AD, Surabaya in 1620-1625 AD, Giri in 1636 AD, and Blambangan in 1636-1640 AD. Moreover, Sultan Agung could also lead Mataram to gain popularity both at the domestic level in the archipelago and at the international level due to his diplomacy skills with kingdoms outside Java. Hence, he was highly respected and feared by the Dutch VOC (De Graaf, 2002).

The reign of Sultan Agung (1613-1645) is seen as the golden age of Mataram Sultanate given its various achievements in military, political, socio-cultural, and religious aspects while, in fact, the Kingdom was facing grave challenges both internally and externally including the fragmentation of Java into many conflicting small kingdoms (Burdah, 2017, p. 267). According to Ricklefs, Sultan Agung was the greatest conqueror in Indonesia since the age of Majapahit, as he was able to conquer countless regions in Central Java, East Java, Madura, Sukadana, Palembang, Banjarmasin as well as Makassar (Ricklefs, 2005).

Unfortunately, there was a period of setback and decline in Mataram Kingdom after Sultan Agung ended his ruling because of the intervention of Dutch colonialists in the internal affairs of the kingdom. This intervention also became one of the culprits for the split of Mataram Sultanate into two kingdoms: The kingdom of Yogyakarta and the Kingdom of Surakarta in 1755. This split was partly attributed to the alliance between Paku Buwana III and the Dutch in order to continue the political agreement that had been made by Paku Buwana II regarding the total handover of the Mataram Palace to the Dutch VOC under the leadership of Governor General Gustaf Wilem Baron van Imhof. This alliance eventually led to sibling rivalry between Paku Buwana III and Prince Sambar Nyowo or Raden Mas Said who was assisted by Prince Mangkubumi, Raden Mas Sujono, as the opposition. This conflict lasted for six years, from 1749 AD and ended on February 13, 1755 AD which was marked by the Giyanti Agreement or Babad Palihan Negari in the village of Giyanti (Carey, 1986).

This agreement officially divided the Mataram Kartasura Kingdom into two large areas: the areas ranging from Prambanan to the east belonging to Susuhunan Pakubuwono III, with a capital in Surakarta, and the areas ranging from Prambanan to the west belonging to Prince Mangkubumi who later gained the title Sultan Hamengkubuwono I with the capital in Yogyakarta. Then, in 1757 AD, Raden Mas Said or Prince Sambernyowo was appointed as Kanjeng Gusti Adipati Arya Mangkunegoro

I based on the Salatiga agreement signed on March 17, 1757 AD (Purwadi, 2007).

In order to build the Sultanate of Yogyakarta as a way to resume Islamic civilization of Mataram Sultanate in the land of Mentaok, Hamengkubuwana I asked his brother, BPH Sandiyo to contribute to this development, because BPH Sandiyo was believed to have profound religious understanding of Islam and was still the son of Amangkurat IV the last ruler of Mataram Kartasura. The focus of this study was on the contribution of BPH Sandiyo in developing Islamic civilization, marking its difference from the previous studies of similar topics, such as a study conducted by Peter Carey, which concerned on the Giyanti Agreement and the Java War (Carey, 1986), a study by E. Setyowati focusing on the Pathok Negoro Mosque as a territorial defense area of the Mataram Sultanate of Java (Setyowati et al., 2018), a study by Yuli, which explained the role of Islamic boarding schools in building Muslim settlements (Yuli, 2020), or a study by Masdar Hilmy, which explained and focused on the existence of Islam in local communities (Hilmy, 2000). This study particularly addressed the contribution of BPH Sandiyo Putera Amangkurat IV in the Development of Islamic Civilization in the Yogyakarta Sultanate in the 18-19th century AD.

This study is a literature study with a historical-analytic approach to analyse historical records about the contribution of BPH Sandiyo in the development of Islamic civilization in the Sultanate of Yogyakarta. The stages of this research start from preparation, data collection, and preparation of instruments to find and explain the research results.

## **B. Methods**

This study is a literature study with a historical-analytic approach to analyse historical records about the contribution of BPH Sandiyo in the development of Islamic civilization in the Sultanate of Yogyakarta. The stages of this research start from preparation, data collection, and preparation of instruments to find and explain the research results.

## **C. Findings and Discussion**

### **1. Findings**

#### **Biography of BPH Sandiyo**

BPH Sandiyo or better known as Kyai Nur Iman, seen from his family lineage, is an ulama closely related to the Kings of Mataram through blood relation. His lineage is also connected to Sunan Giri who is the descendant of Prophet Muhammad. From the father's line, Kyai Nur Iman was the son of the King of Mataram Kartasura Kanjeng Susuhunan Prabu Amangkurat IV or also known as Raden Mas Suryo Putro who was in power between 1719 and 1727 AD, while Amangkurat IV was the son of Pangeran Puger or Raden Mas Drajat or Susuhunan Pakubuwana I (in power 1704-1719 AD), son of Susuhunan Prabu Amangkurat I (ruled 1645-1677 AD), son of Sultan Agung Prabu Hanyakrakusuma Ing Mataram (ruled 1613-1645 AD), son of Sultan Prabu Adi Hanyakrawati or Panembahan Krapyak (ruled 1601-1613 AD), son of Panembahan Senopati Ing Alaga Danang Sutawijaya (ruled 1575-1601 AD), the founder of the Mataram Sultanate in Mentaok forest granted by the King of Pajang, Sultan Hadiwijaya Jaka Tingkir (d. 1582 AD), the son of Ki Ageng Pemanahan (d. 1575 AD), a student of Sunan Kalijaga or Raden Syahid. Ki Ageng Pemanahan was the son of Ki Ageng Ngenis (Enis), the grandson of Ki Ageng Sela, the son of Ki Getas Pandawa, the son of Bondan Kejawen (Lembu Peteng), the son of Brawijaya V, the King of Majapahit (1468-1546 AD). Meanwhile, based on the maternal line, Panembahan Senopati

Sutawijaya was the son of Nyi Ageng Pemanahan, daughter of Ki Ageng Saba who was the son of Sunan Giri II, son of Sunan Giri I, son of Shaykh Wali Lanang, son of Shaykh Maulana Ishak and this lineage continued to the Prophet Muhammad SAW (Imawan, 2021b; Purwadi, 2007).

As for the mother line, Kyai Nur Iman was the son of Raden Ayu Retno Susilowati who was the daughter of Untung Surapati, a warrior who managed to trouble the Dutch VOC and killed one of its leaders, Captain Tack. This action granted Surapati with the title Adipati Wiranegara that he received from the King of Mataram Susuhunan Amangkurat II. Thus, he became Adipati of Pasuruhan, East Java. In Ricklefs' notes, Captain Francois Tack was a Dutch leader who became an ally of Sultan Haji, the son of Sultan Ageng Tirtayasa Banten, who was opposed by Amangkurat II. In November 1685, Tack left Batavia, and on February 4, 1686, he left Semarang for Kartasura to arrest Untung Surapati. When Amangkurat II learned of Captain Tack's target, he had no intention of handing Untung Surapati to him, and with a strategy, he then pretended to launch an attack on Surapati's residence on February 8, 1686 AD. Captain Tack also followed the ambush, but suddenly he was attacked from behind by Surapati and Kartasura's soldiers which got him shot and died with 20 wounds to his body along with the death of his 74 Dutch soldiers (Ricklefs, 2005). Hence, on the basis of BPH Sandiyo' or Kyai Nur Iman's paternal and maternal lineage, it is very clear that he was fully ingrained with the blood relation of leaders and fighters.

The historical records of Mlangi accounted that Kyai Nur Iman had four wives and fourteen children. Kyai Nur Iman had 9 children from his first wife, 6 sons and 3 daughters, namely: Kyai Mursodo, R.M. Kyai Taftoyani (Taptajani), Kyai Muhsin Besari, Kyai Nawawi, Kyai Mansur, Kyai Musa, Nyai Safangatun, Nyai Murfakiyyah, and Nyai Karang Mas. From his second wife, Kyai Nur Iman had 3 children: 2 daughters and 1 son, namely Nyai Soleh, Kyai Salim, and Nyai Jaelani. From the third wife, he had two daughters, namely Nyai Abu Thohir and Nyai Mas Tumenggung, while from the fourth wife, he had one son, namely Kyai Rofingi or Raden Mas Mansjur Muhyidin-Kyai Giri Loning (Ma'mun, 2015).

Not all of the sons and daughters of Kyai Nur Iman lived in Mlangi, but they lived in various regions in Java to continue spreading religious knowledge and Islamic teaching by establishing Pesantren in many places, such as in Watucongol, Muntilan, Tegalrejo, Magelang, Kalibeber Wonosobo, Berjan Purworejo, Parakan Temanggung, Sempu, Magelang, and even in Jambi, Sumatra (Imawan, 2021).

## 2. Discussion

### **Contribution of BPH Sandiyo to the Development of Islamic Civilization in the Sultanate of Yogyakarta**

#### **a. Establishing an Islamic Education Center**

The construction of an Islamic education center was one of the steps taken by BPH Sandiyo in building Islamic civilization in the newly established Yogyakarta Sultanate. The construction of Islamic education center began with the handover of a piece of land in Mlangi village that BPH Sandiyo received from Sultan Hamengkubuwana I to serve as an education center. This land grant was due to the fact that BPH Sandiyo was known to excel in Islamic knowledges as he learned from Kyai Abdullah Muhsin at Pesantren Gedangan, East Java. In Mlangi village, Kyai Nur Iman spent his life teaching the community with Islamic knowledges through the reading and comprehension of yellow book (Islamic classical books) by establishing the Mlangi Mosque; one of the 4 Pathok Negero Mosques (Patok Negero Babadan, Patok Negero

Ploso Kuning, and Patok Negoro Dongkelan). He continued this practice until his death, and the service was then carried on by his descendants to this day (Imawan, 2020b).

Pathok Negoro Mosque is a building that represent the territory of the Yogyakarta Sultanate that also functioned as a form of fortress. This territorial pattern was designed by Sultan Hamengkubuwana I, based on the advice of Kyai Welit, a well-known religious figure from Ploso Kuning village, Yogyakarta. The heightened political situation in the face of Dutch colonialism required an establishment of a state defense system with Mancapat pattern (Kiblatpapat limo pancer/Java) (Setyowati et al., 2018).

In this pattern, the mosque not only functions as a place of worship, but also functions as a center for education, a place for religious events or activities, part of the defense system, and part of the Islamic justice system known as the Surambi Court. This court decides the laws of marriage, divorce, as well as the distribution of inheritance, while larger cases (civil or criminal) are decided in the Sultanate Court (Azizah, 2017).

Mlangi is an old village in Yogyakarta Province, and is one of the oldest Muslim settlements that had been established since the pre-Independence period of Indonesia. It has more than 15 *Pondok Pesantrens* and the surrounding settlement was gradually developed by the existence of these *Pondok Pesantren*. As one of the significant areas to spread and establish Islam in Yogyakarta, Mlangi has been playing a key role in the development of Muslim community in Yogyakarta.

The countless number of Pondok Pesantren in Mlangi serves as an educational institution that facilitates the *santri'* life and learning process. BPH Sandiyo taught *santri* with some branches of Islamic sciences, such as Aqeedah, Fiqh, Islamic Philosophy, Arabic, and others. Interestingly, BPH Sandiyo also taught his *santri* with some of his own books, such as the book of *al-Sunniy al-Muttalib*, a book of Sufism like the book of *Nahwu al-Qulub* by Imam al-Qusyairi. In that book, Kyai Nur Iman explained the combination of the teachings of *tasawuf akhlaqi* and Islamic philosophy by way of freeing the heart from all its ailments, and adorning the heart with noble qualities as a way to draw closer to Allah by constantly incurring the feeling of being seen and watched by Allah in every step and breath we take. This condition leads us to love no other but Allah (Zakiyah, 2012). BPH Sandiyo also wrote another book, *al-Sani al-Mathalib*, which was a book that describes the *Syatthariyah* tariqa as the popular order at that time developed by Shaykh Abdurrauf al-Sinkili and his students in some regions throughout the archipelago (Imawan, 2018a).

BPH Sandiyo also taught the book of *Sharaf*, which was widely known as *Sharaf Mlangi*. The teaching of this book at Mlangi was then combined with *Alfiyah* or *al-Khulasah fi al-Nahwu* written by an Arabic linguist, Muhammad bin Abdullah bin Malik (w.1274 AD). The teaching was also combined with the book of *Nahwu Imrithi* written by Shaykh Yahya bin Musa, an ulama from 'Imrith, Egypt, 16th century AD (al-Andalusi, 1428).

Furthermore, Kyai Nur Iman also played a major role in maintaining the yellow book studies in Mataram. Kyai Nur Iman used *turats* (classical) books written by salaf ulama by maintaining the faith of *Ahlussunnah wal Jama'ah*, which is integrated with the Shafii Madzhab in Sharia (Islamic Law) as well as Sufism studies to humble the soul. By tracing their origin, these classical books were written in the period of Imam Shafi in the 2nd century H or 8th century AD, and the writing continued into the following periods. The *turats* books taught in Mlangi are the same as those studied during the Mataram Sultanate period, namely the books of fiqh, tafseer, hadith, knowledge of

kalam, tasawuf, nahwu, Sharaf, falak and other sciences, such as *Matan Taqrib* by Qadli Abu Syuja 'Ahmad bin Husain al- Ashfahani born in Basrah, Iraq, (447-593 H/1042-1197 AD), *Fathu al-Wahhab bi Syarh Manhaj al-Thullah Syarh Minhaj al-Thalibin wa 'Umdah al-Muftin* written by Shaykhul Islam Zakaria Muhammad al-Ansari, *Tafsir Jalalain*, *Shahih Bukhari*, *Sahih Muslim*, *Riyadus Shalihin*, *Ta'lim Muta'allim*, *Ihya 'Ulumuddin*, *Bidayatul Hidayah* (Yunus, 2008), and others as a way to shape a Muslim character with an integrity (Shuhari et al., 2019).

The books taught by Kyai Nur Iman in Mataram are still being taught by his descendants at the Pondok Pesantren Mlangi, Yogyakarta to this day. As seen from the subjects taught, it is clear that since the time of Kyai Nur Iman, Mlangi has always adhered to the thoughts of *Ahlussunnah wal Jamaah Asyairah wal Maturidiyah* in the field of faith, *Shafii* Islamic schools in the field of Sharia, and Sunni tasawwuf as taught by Imam Ghazali and others. This subject selection seems to emphasize that Kyai Nur Iman and Pondok Pesantren Mlangi always struggled to continue the religious path taken by the previous ulama since the early spread of Islam in Indonesia.

This fact is well explained by Kyai Hasyim Asy'ari, who noted that the Muslims of the archipelago have always adhered to the same school in fiqh by following the school of Shafi, in Ushuluddin (aqeedah) following Imam Abu Hasan Asy'ari, and in tasawwuf following the school of Imam Ghazali and Imam Abu Hasan al-Syadzili (Indranata & Imawan, 2022).

#### **b. Regeneration of Ulama and Fighters**

The regeneration of ulama and fighters was among the contributions of BPH Sandiyo in the development of Islamic civilization in the Sultanate of Yogyakarta. At that time, the Dutch colonialists had succeeded in interfering in the internal politics of the Yogyakarta Sultanate. They even banished Sultan Hamengkubuwana II to the islands of Pinang and Ambon because of his disputes with the Dutch. This intervention led to the outbreak of the Java War in 1825 AD, which was the biggest war in Javanese history. As Carey noted, during the Java War, although the Dutch won victory, they lost 15,000 troops consisting of 8,000 European soldiers and 7,000 locally recruited soldiers; Javanese fighters and other inhabitants of the archipelago. As much as 25 guilders were spent to finance the war in (Peter Carey, *Takdir Riwayat Pangeran Diponegoro (1785-1855)*, IV (Jakarta: Gramedia, 2016), 337; Ricklefs, *Sejarah Indonesia Modern*, 252). The fact that the Java War was ended with the capture of Diponegoro in 1830 AD confirmed that the Dutch were able to control and colonize Java in the 19th century AD (Hilmy, 2000).

At that time, Mlangi, which was established by BPH Sandiyo, became the center of Islamic education and could manage to generate great leaders and fighters who struggled in the war against the Dutch colonialists, as was done by Kyai Taptojani and Kyai Salim, the sons of Kyai Nur Iman from the first and second wives. (Ma'mun, 2015, pp. 17-18). Both kyai were the main teachers of Pangeran Diponegoro when studying religion at Mlangi in various scientific disciplines, such as Sufism, Ushul Fiqih, Fiqh such as the *Taqrib*, *Lubab al-Fiqh*, *Sirath al-Salatin*, *Taj al-Salatin*, and other books (Carey, 2016).

In particular, when viewed from the family lineage, Prince Diponegoro or Bendoro Raden Mas Mustahar, the son of Sultan Hamengkubuwana III as a Mlangi student, was also a great-grandfather of Kyai Nur Iman because his great-grandfather was the brother of Kyai Nur Iman, namely Sultan Hamengkubuwana I. The close linkage between Diponegoro's family lineage and spiritual-intellectual spirit of Mlangi's ulama made them unite to fight against the Dutch in the 1825-1830 AD

Javanese War. However, the Javanese War ended with the arrest of Prince Diponegoro in 1830 AD, along with his adjutant Kyai Hasan besari, the son of Kyai Nur Iman, who was exiled to Manado and moved to Makassar. It also resulted in the martyrdom of Kyai Salim, the son of Kyai Nur Iman, who later became known as Kyai Syahid and was buried in the village of Ndimoyo. These facts were evidence that Mlangi was the center for fostering fighters and ulama during the Dutch colonial period (Syahid, 2020).

To date, there have been countless pesantren in Mlangi founded and cared for by the descendants of Kyai Nur Iman, including Pesantren Al-Miftah managed by Kyai Siruddin and continued by Kyai Munahar, Pesantren As-Salafiyah managed by Kyai Masduki and continued by Kyai Sudjangi, Pesantren Falahiyah managed by Kyai Zamruddin and continued by Nyai Zamruddin, Pesantren Al-Huda managed by Kyai Muchtar Dawam, Pesantren Mlangi Timur managed by Kyai Wafiruddin and continued by Nyai Zamruddin, Pesantren Al-Huda managed by Kyai Muchtar Dawam, Pesantren Hujjatul Islam led by Kyai Qathrul Azis, Pesantren As-Salimiyah led by Kyai Salimi, Pesantren An-Nasyath led by Kyai Sami'an, Pesantren Ar-Risalah led by Kyai Abdullah, Pesantren Hidayatul Muhtadiin led by Kyai Nuriman Muqin, Pesantren managed by Kyai Abdul Karim, Pesantren Darussalama under Kyai Wirdanuddin, and Pesantren Aswaja under Kyai Mustafid. Besides that, there are also many other pesantren outside Mlangi and outside Yogyakarta that are still in bloodline and intellectual lineage with Kyai Nur Iman, such as Pondok Pesantren Krapyak, which was founded by Kyai Muhammad Munawwir, Pondok Pesantren Watu Congol Islamic, Muntilan, Magelang which was managed by Kyai Akhmad Abdul Haq, Pondok Pesantren Tegalrejo, Magelang which was managed by Kyai Abdurrahman Khudlari, Pondok Pesantren Al-Asy'ariyah Kalibeper Wonosobo, managed by Kyai Muntaha, Pondok Pesantren An-Nawawi Berjan, Purworejo led by by Kyai Khalwani, Pesantren Bambu Runcing Parakan, Temanggung cared for by Kyai Muhaiminan, Pesantren Secang Sempu, Magelang managed by Kyai Ismail Ali, and Pesantren Nurul Iman Jambi managed by Kyai Shohib and Nyai Bahriyah (Imawan, 2021a).

Until now, these Islamic boarding schools have maintained the teachings of the Islamic religion as taught by Kyai Nur Iman Mlangi, by sticking to the beliefs of *Ahlussunnah wal Jamaah*, *Madzhab Syafii*, and the Sunniah Sufiyah Tariqa as a way to shape pious, noble, grateful, patient, happy and sincere individuals anytime and anywhere so that they can transmit this value to the family, community, and the whole nation.

### c. Generating Islamic Literacy

Kyai Nur Iman also contributed to reviving Islamic intellectuals afterward. In 1808 AD, Pakubuwana IV wrote *Serat Wulangreh* in the form of *sekat macapat*. Literally, *wulang* means teaching, and *reh* means command, so that *Serat Wulangreh* is defined as a literary work containing knowledge to function as teaching material in order to achieve the glory and safety of life. Indeed, *Serat Wulangreh* contains *piwulang* or moral lessons for humans to practice in living their lives by behaving in a noble manner, applying human values, and morals both physically and mentally to reach the perfection of life in the world and the hereafter. In addition, *Serat Wulangreh* teaches an attitude of moral virtue, which is developed with the teachings of religious attitudes, the moral order of social relationships in the sphere of the family, the social environment and the state. *Serat Wulangreh* advises us to avoid immoral acts that can harm oneself (Panani, n.d).

Another great literary work written in Javanese after *Serat Wulangreh* is *Serat Centhini*. *Serat Centhini* was written in the form of *tembang macapat* from 1814 AD until

it was completed in 1823 AD based on the instruction of Sunan Pakubuwana V in order to gather various fields of science, culture, and religious teachings that cover both physical and spiritual aspects in nature. *Serat Centhini* is like an encyclopedia, which contains innumerable guidance to how a human being shall lead his lives by doing good deeds, maintaining moral integrity, and happiness. In fact, according to Kamajaya, as quoted by Wibawa, *Serat Centhini* contains almost every aspects, ranging from the life of Javanese people in terms of physical, spiritual, philosophical, personal, religious, to more complex matters of divinity or monotheism. It also includes traditions, natural wealth, customs, beliefs, artistry, to sexual relations between husband and wife. In short, it is a literary work that contains wide ranging aspects (Wibawa, n.d).

Previously, in 1790 AD, Kyai Yasadipura wrote *Serat Menak*, and the work was later copied by Jayengutaran in 1893 AD. *Serat Menak* contains Islamic history, which explains the biography of Prophet Muhammad (PBUH), Abu Bakr, Umar, Uthman and Ali and other friends. Moreover, *Serat Menak* also mainly contains the concept of governance and leadership. It accounted about an ideal Islamic leader who is able to act justly, wisely, virtuously, lovingly and protect his people. He used his position and wealth for the welfare of the people, instead of enriching and amusing himself in his own palace (Imawan, 2021b).

*Serat Angger* was another work written at that time by Raden Lurah Atmasuteja, abdi dalem Lurah Ponakawan, Putra ing Kedhaton, based on the main manuscript belonging to Raden Riya Yudaprawira, the regent of Wadana dhistrik in Kalibawang. The writing or copying of the manuscript was done by the order of Sri Sultan Hamengkubuwana VI (1855-1877 AD), who commanded to begin the writing on 1 Mukharram in Jimakir 1796 or 26 May 1865 AD. *Serat Angger pradata awal* and *angger pradata akhir* contain legal subjects and formal law that regulates the procedures for judging cases that can be filed in the realm of law and can be raised to legal offenses, criminal and civil matters. The applicable laws that were enacted during the reign of Sultan Hamengkubuwana VI were Kadanurejan law, Surambi law, civil law, and criminal law, besides the law of Mancapat Macalima as the legislation in the villages (Susilantini et al., 2014).

Another important figure who played a major role in the development of Islamic intellectuals during the Mataram period was Yasadipura II, who was also named Bagus Wasista (1760-1845 AD). He was a descendant of Sultan Hadiwijaya (Jaka Tingkir), the ruler of the Kingdom of Pajang; Kyai Yasadipura II, son of Kyai Yasadipura I (Tus Pajang), son of Raden Arya Padmanagara, son of Prince Arya.

Since childhood, Bagus Wasista lived in a noble environment of Javanese culture (*priyayi*) with his grandfather, Tumenggung Padmanagara, a district attorney at the Kartasura Palace during the Susuhunan Paku Buwana I era, and also assisted a great ulama named Kalipah Caripu. Meanwhile, his father, Yasadipura I or Bagus Banjar, was also an ulama who learned from Kyai Hanggamaya at Pesantren Kedu Bagelen, a productive ulama with many great works, such as *Serat Menak*, *Serat Anbiya*, *Babad Giyanti*, *Babad Prajut*, *Cebolek*, *Pesinden Badaya*, *Serat Bratayuda*, *Arjunawiwaha*, *Serat Ramayana*, and *Serat Dewaruci*. These works were translated from Arabic manuscripts into Malay or Javanese, or ancient Javanese language manuscripts. Yasadipura I was appointed as a court poet at the period of Susuhunan Paku Buwana III until his death in 1802 AD.

Meanwhile, Bagus Wasista or Yasadipura II learned a lot about Islamic sciences at Pondok Pesantren Gebangtinatar managed by Kyai Agung Kasan Besari. The students at the pesantren were required to learn reading and writing Arabic as a



knowledge basis. Then, students at a higher level were ordered to study the book of *Ihya 'Ulumuddin* written by Imam al-Ghazali. Yasadipura II had several works, such as *Serat Sasanasunu*, *Serat Dasanama Jarwa*, *Serat Wicarakeras* and *Serat Bratasunu* that explain manners and morals in Islam as a way to spread this teaching in the archipelago. He was also like his father Yasadipura I who copied ancient Javanese manuscripts, such as *Damasonya*, *Bratayudha*, *Arjunawiwaha* (Suhandjati, 2004), and *Serat Rama*, which was studied by Barbara McDonald (McDonald, 1981).

The role of Yasadipura II was then continued by his grandson, Raden Ngabehi Ronggowarsito. His full name was Raden Bagus Burhan, son of R.T. Sartono Goroputra bin Raden Ngabehi Yosodipuro II bin Raden Ngabehi Yosodipuro I. He was born in 1728 or 1802 AD and died in 1873 AD at the age of 71 years and was buried in Palar Village, Trucuk, Klaten, Central Java (Widiyanarko, n.d.)

Ronggowarsito was a *priyayi* (nobleman) with a *santri* (student of Pesantren) personality. He once studied at Pondok Pesantren Tegalsari Ponorogo managed by Kyai Ageng Kasan Besari, who was known as a Javanese poet or court poet because of his productivity in writing literary works, such as *Serat Paramayoga*, *Serat Pustakaraja Purwa*, *Serat Sabda teak*, *Serat Sabdatama*, *Serat Jaka Lodhang*, *Serat Wedharaga* or *Serat Kalatida*. In fact, Kyai Ageng Kasan Besari was able to elevate the *kapujanggan* (poet) title to a sacred position. A poet is a clairvoyant person given his sharp spiritual vision and mastery of the inner and outer knowledge, and this mental acuity is related to revelation. Thus, people who received *kapujanggan* revelations were entitled to become poets and Ronggowarsito was the last poet to receive *kapujanggan* revelation (Simuh, 2016).

One of his works, *Wirid Hidayat Jati*, in the field of Sufism, explains the oneness of Allah, His character and *asthma af'al*, and explains the concept of dignity, the essence of human creation, and the purpose of human life. It also elucidates the concept of *wahdatul wujud*, or the unity of man with God achieved by means of *manekung*. This teaching was kept secret and can only be taught through the relationship between the teacher and his pupil, which is common in the teachings of tariqa, as a way to avoid any misunderstanding in comprehending the teaching. (Simuh, 2016).

Ronggowarsito also emphasized that every *salik* or student needs to study the Shari'a before the tariqa or tasawwuf. This emphasis is reflected in his work entitled *Suluk Saloka Jiwa*, which explains that religion is the way to save the beginning and end of human life. It was also denoted that the main aspect of religion is the science of sharia, which is based on the Qur'an and hadith as well as *ijma'* and *qiyas*. Without studying the science of sharia, such as prayer, zakat, fasting and others, a human being will damage the basic foundation of Islam that underpins his belief (Simuh, 2016).

Another notable work during this period was *Serat Wedhatama*, which was written by Mangku Negara IV (born 1809 AD and died in 1881 AD). His real name was R. M. Soedira, and he was the son of P. H. Hadiwijaya I and his mother was the daughter of Mangku Negara II. *Serat Wedhatama* is a concise and dense book containing the lessons of moral guidance and the main code of conduct for Javanese society in general, especially targeting the *priyayi* and the royal family. In addition, *Serat Wedhatama* also elucidates tasawwuf teachings and explains about the concept of Sufism, *Manunggaling Kawula Gusti*, indicating that the great God lies in the center of the heart. It is the favorite place of the Almighty, and that is where the holy throne is hidden; but it does not apply to the young people who follow their lust and wrath (Simuh, 2016).

Another figure with a considerable role in the spread of Islam and Islamic education in the age of Mataram was Kyai Abdul Mannan al-Tarmasi, Tremas, Pacitan,

East Java, who was Ronggowarsito's friends at Pesantren Tegalsari. He was one of the great ulama at that time who succeeded in connecting the ulamahip of Nusantara ulama with Haramain and Egyptian ulama. He even got the chance to learn directly from Shaykhul Islam Burhanuddin Ibrahim al-Bajuri and Shaykh Muhammad bin Mahmud Syatha al-Dimyathi al-Mashri who were appointed as the Shaykhul Azhar at that time. One of the most noteworthy points of Kyai Abdul Mannan is the fact that he was the grandfather of Shaykh Muhammad Mahfuzh al-Tarmasi who served as a professor at the Grand Mosque with a profound knowledge and wisdom that was largely recognized by the world ulama at that time and until now. Kyai Abdul Mannan had a major work on Islamic law in seven volumes entitled *Hasyiyah al-Tarmasi* (Imawan, 2018b, 2020a).

#### D. Conclusion

The Yogyakarta Sultanate, which was established after the Giyanti agreement in 1755 AD, was able to restore the Islamic Mataram civilization through the cooperation of the *umara* (leader) and *ulama*, particularly through the cooperation between Sultan Hamengkubuwana I and BPH Sandiyo. This collaboration indicates BPH Sandiyo's great contribution in building Islamic civilization in the Yogyakarta Sultanate in the 1-19th century AD as denoted by his efforts to build an Islamic education center in Mlangi, to regenerate ulama and fighters who were ready to fight the enemy as a way to protect their religion and nation from the Dutch colonial, and challenges in every era, and to generate Islamic literacy among ulama on the island of Java.

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The first writer Dzulkifli's duties ranged from digging up data, analyzing it, to writing the article until the end. The second author contributed as a research assistant, no more.

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